THE FAITH OF THE CHVRCH OF *ENGLAND* CONCERNING GODS WORK ON MANS WILL.

PVBLIKELY CONFIRMED BY THE SVBSCRIPTIONS OF ALL the Famous Martyrs, and Divines thereof.

Faithfully gathered out of the Authentick Records of the CHVRCH.

By *Francis Tayler* B. in D. and Rector of CLAPHAM in SVRREY.

LONDON.
Printed by *I. L.* for *Nicholas Bourne* at the South entrance to the Royall Exchange.
1641.

THE FAITH OF THE CHVRCH OF ENGLAND CONCERNING GODS WORK ON MANS WILL.

PVBLIKELY CONFIRMED BY THE SVBSCRIPTIONS OF ALL the Famous Martyrs, and Divines thereof.

Faithfully gathered out of the Authentiske Records of the CHVRCH.

By Frazer-Fuller B. in D. and Rector of [illegible] in Sussex.

LONDON.
Printed by [illegible] at the Sun, [illegible] entrance to the Royall Exchange.
1641.

189209

TO

Sir EDWARD DERING,

of *Surenden-Dering*, in the County of *Kent*, Knight and Baronet; and one of the Knights choſen by that County to ſerve in the Commons Houſe of Parliament.

SIR,

THat little intereſt I have in Kent, *was the firſt motive that incited me to deſire your worſhips acquaintance. And the report of your zeale, for the eſtabliſhing of Religion, and our lawfull liberties, encreaſed this deſire. The courteous entertainment and familiarity you have ſince vouchſafed me, hath made me bold to preſent this enſuing Treatiſe to the view of the world under your protection, whom God hath enabled to judge truly of it & to defend it. The truth is, that of late years, the Law and the Goſpell have bin ſo dreſſed, both in the Pulpit & in the Preſſe, that we neither knew what we beleeved, nor what we had. Our intereſt in heaven and in earth, were like to be both alike unknowne unto us in a little time. The Proverbe is*, Evill manners beget good Lawes. *So our good God can bring good out of evill. The Myſtery of* Babylon *hath wrought*

among us by upholding the Arminian *tenets under colour of pulling downe* Puritanes, *to take away the faith of Protestants.* Andrews, Bilson, Whitakers, Perkins, Calvin, Beza, *have beene strange names.* Peter Lumbard, Thomas Aquinas, Bonaventure, *have bin too familiar in our Universities and Pulpits. The silence enjoyned in Pulpits and Presses, hath burst out on the wrong side, whilethe right side might neither speake nor write. Our hope of correcting these disorders next under our great God, and our most gracious Soveraigne, is in the two Honourable Houses of Parliament, Of one of which your Worship is a member. My suit then is, that your last workes may be better then your first, and that as you have been a meanes to discover our by-paths; so you will be an instrument to reduce us to our first love. Let us know what we have beleeved, that know not what wee doe beleeve. If you please to move the Honourable House, that the Records of our Church may be searched by certaine grave Divines, and the writings of our elder and soundest Writers now out of date, may be reviewed, and a summe of our Religion ever since the reformation professed, collected out of these; I suppose it will be a great meanes to quiet our troubles, and appease our differences at home, and to regaine us a good opinion with other Churches abroad; Some of which have thought so ill of us, as that they have forbidden their young Scudents to come into* England, *as I have heard from a young man of excellent parts, who adventured to come hither, being sent from* Berne *into* Holland: I

have

have endeavoured to give ſome light to this buſineſſe in this Treatiſe, wherein I ſhew the judgement of our Church in one maine point, upon which, all, or the moſt part of Arminianiſme *depends. I could wiſh I might be a ſhoing-horne to draw on men better able to doe the like, againſt all new opinions of* Arminianiſme, Socinianiſme, *and* Popery, *which are thought to grow ſecretly among us, and ſhew themſelves by fits in Preaching and Printing. I beſeech Almighty God to incline the hearts of all to whom he hath given parts, to further this great work, of ſetling the grounds of our Religion by a ſweet* Harmony. *This will be for Gods glory, the honour of our Church, the good of our poſterity, and the ſtopping of the mouths of our Adverſaries, who trumpet out our diſſentions for their owne advantage. Sir, my requeſt is, that you would favourably accept this ſmall Preſent, and that God would bleſſe it to the furtherance of the publike good. So praying for the true well-fare of you, and all yours, I reſt,*

Clapham

Febr. 20. 1641.

At your Worſhips
ſervice in the Lord,

FRANCIS TAYLOR.

Fourteene books publikely allowed, out of which all theſe proofes are taken.

1. *The Book of Common Prayer.*
2. *The Book of Ordination.*
3. *The Book of Articles with the Commenmentary of* Mr. Thomas Rogers *Chaplain to Archbiſhop* Bankcroft.
4. *The firſt Book of Homelies.*
5. *The ſecond Book of Homelies.*
6. *The Catechiſme allowed by authoritie.*
7. *Prayer on* Auguſt. 5.
8. *Prayer on November* 5.
9. *The thankſgiving for the ceaſing of the plague,* 1604.
10. *Prayers for ceaſing of the rainy weather,* 1613.
11. *Prayers on the Kings day, March* 27.
12. *Prayers in the Faſt,* 1625.
13. *The thankſgiving for the ceaſing of the plague that yeere.*
14. *Prayers in the Faſt,* 1626.

Fourteene heads to which all the proofs in this Treatiſe are to be referred.

1. Our owne inſufficiency to any good.
2. Gods omnipotency ſhewed in our converſion.
3. Gods ſpeciall grace.
4. Gods working in infants.
5. The giving of internall grace to men.
6. The receiving of grace.
7. The internall effect of grace.
8. The purification of the heart.
9. The externall effect of grace.
10. Gods governing us.
11. Gods preſerving us in godlineſſe and from ſinne.
12. The progreſſe of the regenerate.
13. The prayers of holy men.
14. Gods grants.

To

To the Reader.

Wonder not (Christian Reader) that so much paines hath been taken to search the authenticke records of this our famous Church of England, *for the worke of God upon the will of man. That over-large power given by the Adversary to the will of man hath been the navell-string, whereby the misbegotten bratts of* Arminianisme *have beene nourished, while they lay lurking in the wombe of nature. It is in vaine to talke of predestination out of faith foreseene, if there be no power in mans will to beleeve. It is as if a Physitian should foresee, that a man mortally sicke would of himselfe recover, but give him nothing to recover him. How can God foresee, that such a man will beleeve who hath no power to doe it, unlesse God give it him? Gods generall intention to save all men by Christ will not serve the turne, unlesse there be in every man a power to apply Christs death unto them. Otherwise it is like Physicke prepared for a dead man that cannot take*

it. To ſay that faith is wrought in us onely by Gods morall ſwaſion, is ridiculous if it be not in our power to doe as we are exhorted in all things. To teach that Gods work in mans converſion is ſuch as may be fruſtraed of the ſaving effect by mans will reſiſting, when God hath done as much as he uſeth to doe in regenerating men, is abſurd, unleſſe it be left every way indifferent to man to beleeve or not to beleeve, and he have power indifferently to doe either. It ſeeme as ſtrange to affirme that the regenerate may totally fall from grace, unleſſe he be left altogether to his own will, and made his owne onely keeper. To dreame of attaining to a perfect keeping of Gods law here on earth without a great power in mans will, were to ſet a man quite beyond the Cape of all good hope. It is not then an unneceſſary labour to play the midwife and to cut this navell-ſtring of free-will, and ſend theſe Arminian *impes abroad into the wide world to cry for foode. Vndermining was ever held a more ſure and leſſe dangerous way to overthrow cities; then the tempeſt of Canons. If the foundation of* Arminianiſme *be raſed by the plaine doctrine of our Church, the walles of it muſt with Dagon fall downe before the Arke. The proofes are all upon record. The words are therefore ſet downe, leaſt the Adverſary ſhould complaine of forgery, or the reader be to negligent to ſearch them out himſelfe. The Lord guide us all to the knowledge of his truth, diſpell the miſts of errors, confirme his ſervants in love and peace on earth, and bring us to glory in heaven.*

Clapham. Thine in *Chriſt Ieſus,*

FRANCIS TAYLER.

The faith of the Church of *England* concerning Gods worke on mans will.

The Preface.

IN all diſputations the firſt thing to be done, is to ſet out the right ſtate of the queſtion. Which if it be miſunderſtood, men fight with their owne ſhadowes. We agree often in words, when we differ in the ſence. Our concluſion that we muſt drive at throughout the whole worke muſt be this, that *God Works alwayes powerfully and effectually upon the will of man in the regeneration of a ſinner*. Nothing is difficult but the terme of *effectuall working*, whereby we doe not underſtand onely in a generall ſence, that ſome effect or other follows upon Gods work: nor yet that regeneration follows after Gods worke oftentimes, for ſo it may though it be not an effect of it. Neither do we intend, that God ſo takes advantage of the time, place, affection, and diſpoſition of a man, that he offers grace to him in ſuch a point of time, as he knowes that mans will is inclined to receive it, for this were to commend

mend Cods wiſdome in regenerating of us, but to deny any worke of his power in it, and to make regeneration not Gods worke, but the worke of mans will. Our meaning plainely is, that in the worke of regeneration, God works ſo powerfully upon mans will, that regeneration infallably followes, as an effect of it, and that this kind of working powerfully is onely found in ſuch as are elected before, and all in whom God works thus, are by that powerfull work of his regenerated. So that the cauſe of their regeneration is not any way their own will, but Gods powerfull working in them by his ſpirit. Neither doth God work thus in any other, but ſuch as prove converts, for if he did work ſo powerfully in others, they would have been regenerated alſo. In a word there is a particular powerfull work of Gods Spirit in his elect only, whereby they all, and onely they are truly regenerate. In others there may be illumination, and ſome weak motions to goodneſſe in their wills, but alwayes in effectuall, becauſe they are left to mans will, and God doth not ſo work in them, as he doth in his elect. Where God powerfully works, there regeneration neceſſarily follows, where he doth not, there it cannot follow. We will reduce all to fourteen heads, all which confirme the former concluſion againſt the power of mans will, and demonſtrate Gods powerfull work. The proofe of each is the words of the records. Sometimes we ſhall make uſe of the title in ſome prayers given to God, becauſe we doubt not, but the wiſdome of the Church in her prayers would give ſuch titles to God, as were moſt anſwerable to the things in thoſe prayers deſired of God. The concluſion is, let the Reader well weigh the heads themſelves, and the arguments brought to prove them, and conclude in his own ſoule, which is the doctrin of the Church of *England*.

CHAP.

CHAP. I.

Of our own inſufficiency.

WE will begin with our own inſufficiency to any good, and ſhew what matter the books allow us to ſet it out, ſo farre forth as arguments may be taken from thence to prove an effectuall work of God upon the will of man in the work of regeneration. Where in generall I obſerve, that the books put no difference in unregenerate men, but make all their wills alike dead in ſins and treſpaſſes, unable to beleeve untill they be quickened by God. Which takes away the new Arminian conceit, that where the Goſpel is preached, there is a power given to all that heare it even before regeneration, to beleeve if they pleaſe, by the uſe of which power ſome do beleeve, & others that have as much power will not uſe it to beleeve in Chriſt. The books that make all alike dead in ſins, unke to goodnes, till they be actually regenerate acknowledge no ſuch difference. This is but a trick to avoyd the odious names of naturall power in the will, and Pelagianiſme. It is a monſtrous opinion in nature, that a thing ſhould have a naturall inbred motion wrought in it, before any life be wrought in it, ſo is it in grace, that their ſhould be a power wrought in mans will, whereby of it own free

inclination it ſhould be able to live ſpiritually, or not to live as it liſt, yea which is more abſurd, be able to move it ſelf in the higheſt ſpirituall action that can be, before it be actually regenerate, or have in it any true ſpirituall life. Now let the words of the book declare mans inſufficiency, and let every one collect from thence Gods powerfull operation in mans converſion.

Sermon of good Works. Part. 1.

FAith giveth life to the ſoule, and they be as much dead to God that lack faith, as they be to the world, whoſe bodies lack ſouls.

Sermon two of the Paſſion.

Sinne is come into the world, and ſo come that it cannot be avoided. It cannot be choſen, but we muſt needs fall often.

Hom. for Whitſunday Part. 1.

That which is born of the Spirit, is ſpirit: as who ſhould ſay; Man of his own nature is fleſhly, and carnall, corrupt and naught, ſinfull and diſobedient to God, without any ſpark of goodneſſe in him, without any vertuous or godly motion, onely given to wicked thoughts, and evill deeds.

Sermon for Rogat. week: Part. 1.

Paul brings in his beliefe, we be not (ſaith he) ſufficient of our ſelves, as of our ſelves once to think any thing: but all our ableneſſe is of Gods goodneſſe.

2 Cor. 3. 5.

Sermon of Repentance. Part. 1.

We muſt beware and take heed, that we do in no wiſe think in our hearts, imagine, or beleeve, that we are able to repent aright, or to turn effectually unto the Lord by our own might and ſtrength. For this muſt be verified in all men, without me ye can do nothing. Again, of our ſelves we are not able as much as to think a good thought.

Ioh. 15. 5.

2 Cor. 3. 5.

Now. Cat. queſt. 69.

We are all by originall corruption of our nature, of ſuch blindneſſe, wickedneſſe and frowardneſſe, that

that we can neither underſtand, nor are able or willing to do our dutie required by the law.

We by nature are ſo unwary to foreſee, and ſo weak to reſiſt temptations, that we cannot but be overcome, unleſſe God do aſſiſt us with his grace, and arme us with his ſtrength. *Now. Cat. queſt. 224.*

The corrupt inclination of man was ſo much given to follow his own fantaſie, that all the admonitions, exhortations, benefits, and threatnings of God could not keep him from his inventions. *Sermon of good works. Part. 2.*

Neither could the notableneſſe of the place being the beginning of Gods law make us to marke it, nor the plain declaration by recounting of all kinde of ſimilitudes cauſe us to underſtand it, nor the oft repeating and reporting of it in divers and ſundry places, the oft reading and hearing of it could cauſe us to remember it, nor the dread of the horrible penaltie to our ſelves, our children and poſteritie after us, feare us from tranſgreſſing of it, nor the greatneſſe of the reward to us, and our children after us, move us any thing to obedience and the obſerving of the Lords great Law againſt idolatry. *Hom. againſt perill of idolatry. Part. 1.*

So that if either the multitude or plainneſſe of the places might make us to underſtand, or Gods earneſt charge that God giveth in them, move us to regard, or the horrible plagues threatned to idolaters; might ingender any feare in our hearts, we would forſake this wickedneſſe. *In the ſame Hom.*

When God leaveth us to our own wit, will, and ſtrength, then he begins to forſake us. *Sermon of falling from God. Part. 1.*

When God gives us over, he ſuffers us to bring forth ſuch fruits as we will, all naughtineſſe and vice, *Part. 2.*

and that ſo abundantly, that they ſhall cleane overgrow us, choke, ſtrangle, and utterly deſtroy us.

Part. 2. They that live not after God perceive not this great wrath of God towards them, that he doth let them alone to themſelves.

Hom. of Repentance. Part. 3. When thou art called to repentance, neglect not the good occaſion, that is miniſtred to thee, leaſt when thou wouldſt repent, thou haſt not the grace to do it. For to repent is a good gift of God.

Sermon for Rogat. week. Part. 1. In the power and vertue of the holy Ghoſt we are made meet and able to receive Gods gifts and graces

Hom. of information of them, that take offence at ſome places of Script. Part. 2. Godly men when they fall into ſin, through Gods great grace and infinite mercy riſe again, and fight againſt ſinne.

CHAP. II.

Of Gods Omnipotency ſhewed in our Converſion.

THis Argument is one of the ſtrongeſt: for if God uſe his omnipotency in converting of a ſinner, then there is no queſtion, but God doth more then perſwade, and that the work muſt needs be effectuall, unleſſe any mans will can reſiſt Gods omnipotency. Let us therefore heare the books pronounce ſentence and agree to it.

Collect. 11. Sunday after Trinity. GOd which declareſt thy Almightie power moſt chiefly in ſhewing mercy and pitie, give unto us abundantly thy grace, that we returning to thy promiſes

miſes may be made partakers of thy heavenly treaſure through Jeſus Chriſt our Lord.

From Satans rage and filthy band, *Lords prayer.*
Defend us with thy mightie hand.

We are marvellouſly incorporated into Chriſt, by the operation of the holy Ghoſt. *By D. Coxe.*

It is the office of the holy Ghoſt to ſanctifie, and regenerate. Which work the more it is hid from our underſtanding, the more it ought to move all men to wonder at the ſecret and mighty working of Gods holy Spirit, which is within us. *Serm. of Sacrament. Part. 1. Hom. for Whitſunday. Part. 1.*

Did not Gods Spirit miraculouſly work in *David*, *Matthew*, *Peter*, and *Paul?* Such is the power of the holy Ghoſt to regenerate men, and as it were to bring them forth a new, ſo that they ſhall be nothing like the men that they were before. *In the ſame place.*

The Apoſtles rejoyced, that they were counted worthy to ſuffer for Chriſt. This was the mighty worke of the Holy Ghoſt, who becauſe he giveth patience and joyfulneſſe of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture to be called a Comforter. *In the ſame place.*

Let us humbly beſeech God ſo to worke in our hearts by the power of his holy Spirit, that we being regenerate, and newly borne againe in all goodnes, righteouſneſſe, ſobriety, and truth may in the end obtaine eternall life. *In the ſame place.*

To new create a man from a wicked perſon to a righteous man is a greater act (ſaith S. *Auguſtin*) then to make ſuch a new Heaven and Earth, as is already made. *Serm. for Rogat. week. Part. 2.*

Part. 3. God is able to doe abundantly beyond our desires and thoughts according to the power working in us.

Coll. 1. *Sunday in Advent.* Almighty God give us grace that we may cast away the works of darkneſſe, and put upon us the armour of light.

Coll. 7. *Sunday after Trin.* Lord of all power and might graffe in our hearts the love of thy name.

Coll. on All Saints day. Almighty God which haſt knit together thy elect in one communion and fellowſhip in the myſticall body of thy Sonne Chriſt our Lord.

Song before Even. prayer. Praiſe yee the Lord which gives all grace, for he is a Lord of great might.

CHAP. III.

Of Gods ſpeciall grace.

THe doctrine of Gods ſpeciall grace overthroweth the fooliſh conceit of ſome common grace wrought in all thoſe that heare the Goſpel, whereby they may beleeve if they will, yet often doe not. It is a ſpeciall and effectuall grace, that workes in our regeneration, that workes not in others, that are not regenerate. Heare therefore the words of the bookes.

Coll. on Eaſterday. BY thy ſpeciall grace preventing us thou doſt put into our hearts good deſires.

Exhort. to ſuch as come negligently to the Communion. Theſe things if ye earneſtly conſider, ye ſhall by Gods grace return to a better minde: for the obtaining whereof we ſhall make our humble petitions, while we ſhall receive the holy Communion.

Article. 10. The condition of man after the fall of *Adam* is ſuch that

that he cannot turne, and prepare himſelfe by his owne naturall ſtrength, and good works to faith and calling upon God, wherefore we have no power to doe good works, pleaſant & acceptable to God without the grace of God preventing us, that we may have a good will, and working with us, when we have that good will.

Adverſaries unto this truth, ere ſuch as hold that men beleeve not, but of their owne free-will: and that it is in a mans free will to beleeve or not to beleeve, to obey or diſobey the Goſpel of truth preached. Mr. *Rogers commentary on it. Prop. 2.*

They which be indued with ſo excellent a benefit of God (that is predeſtination) be called according to Gods purpoſe by his Spirit working in due ſeaſon, they through grace obey the calling, they be made like the image of Chriſt. *Artic. 17.*

In Chriſt Jeſus of the meere will and purpoſe of God ſome are elected, and not others unto ſalvation. Mr. *Rogers comment. Prop. 5.*

Adverſaries unto this truth.

Hereby is diſcovered the impiety of thoſe men, which think that God beheld in every man, whither he would uſe his grace well, and beleeve the Goſpel or no, and as he ſaw a man affected, ſo did predeſtinate, chuſe, or refuſe him. Mr. *Rogers in the ſame place.*

Such as be ordained to everlaſting life, if they live long in this world, they one time or other be called unto the knowledge of ſalvation by the preaching of Gods word: they obey that calling through the operation of the Holy Ghoſt working within them. *Expoſ. of Prop. 6.*

The predeſtinate are both juſtified by faith, ſanctified by the Spirit, and ſhall be glorified in the life to come. *Prop. 7.*

Divers

Expos. of Prop. 7. Divers be the effects of mans predestination, but chiefely it bringeth to the elect justification by faith in this life, and in the life to come glorification, &c. as testify all the Churches in their confessions.

Hom. of inform. of such as take offence at some places of Script. Part. 2. The word of God is the savour of life unto eternall life unto all those, whose hearts God hath purified by true faith.

Hom. of almes deeds. Part. 2. God of his speciall favour toward them whom he hath appointed to salvation, hath so offered his grace especially, and they have so received it fruitfully, that the spirit of God mightily working in them now unto obedience to Gods will, they declare by their life and good deeds (which cannot come, but of the Spirit of God, and his especiall grace) that they are the undoubted children of God appointed to everlasting life.

Sermon for Rogat. week. Part. 3. All spirituall gifts and graces come specially from God. Faith is the gift of God, and by his power we are kept through faith unto salvation.

Sermon of Repentance. Part. 2. Ioh. 15. We shall never be able to avoyd sinne without the speciall grace of him, that doth say, without me ye can do nothing.

Now. Cat. quest. 150. All those whom God hath chosen, he hath restored unto holinesse of life and innocency.

CHAP.

CHAP. IIII.

Of Gods work in infants.

IT is evident out of the first Chapter, that men are as dead to God by nature as infants, and as unable to repent and beleeve: Now children are not spiritually quickned by power of any morall swasion, but by an effectuall divine operation, as the books in sundry places affirme.

SAnctifie these children and wash them with the holy Ghost. *Publike Baptisme. Prayer. 1.*

We call upon thee for these infants, that they coming to thy holy Baptisme, may receive remission of their sins by spirituall regeneration. *Prayer. 2.*

O mercifull God grant, that the old man in these children may be so buryed, that the new man may be raised up in them. *The short prayers after the promise made by the sureties.*

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly vertues.

CHAP. V.

Of the giving of internall grace to men.

Hose places that affirme, that God gives grace, as faith and repentance and the like, prove that God doth more then perswade externally, or give some power, that men may beleeve or repent, because they say, that God gives the things themselves. God is not the giver of that which we attain to only by his perswasion, nor chiefly to be commended for it, but he that attains to it: as on the contrary, the devill was not the authour of Adams *sinne, nor chiefly to be condemned for it, because he did but perswade him to it,* Adams *own will did it, and himself was most to be blamed for it. So in all Logick and Law the actour is the principall, the Counsellers are instruments and accessaries. And Kings were ever held above their Councell, and more praise worthy for doing well, then they for advising. Now that God gives us those graces, let us heare out of the Records.*

Collect. 5. Sunday after Easter. Lord from whom all good things doe come.

Collect. 7. Sunday after Trinity. Lord which art the author and giver of all good things.

God the author of all godlinesse.

Sunday 23. O eternall God giver of all spirituall grace the authour of everlasting life.

Prayer. 1. in Matrim. Thine Holy Ghost into us poure with all his gifts most plenteously.

Lords prayer by D. Cox *See more to the same purpose in the Homily for* Rogation

tion *weeke, Part.* 1. 2. 3. *Now. Cat. queſt.* 249.

O God from whom all holy deſires, all good counſailes, and all juſt works doe proceed. *Even. pray. Coll.* 2.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobility with grace. *The Letany*

That it may pleaſe thee to give to all thy people encreaſe of grace to heare meekely thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit. *The Letany Alſo, Coll.* 23. *after Trin.*

Thou in thy gifts art manifold,
whereby Chriſts Church doth ſtand:
In faithfull hearts writing thy law,
the finger of Gods hand. *Come holy Ghoſt eternall God.*

Wee beſeech him to grant us true repentance. *Abſolution.*

Indue thy Miniſters with righteouſneſſe. *Short pray. after the Creede.*

Send thy Holy Ghoſt, and poure into our hearts that moſt excellent gift of charity. *Coll. Quin. ſunday.*

Graffe in our hearts the love of thy name.

Inſpire continually the univerſall Church with the Spirit of truth, unity and concord. *Coll.* 7. *ſun. after Trin.*

Confirmation is miniſtred to them, that be baptiſed, that by impoſition of hands, and prayer they may receive ſtrength, and defence againſt all temptations to ſinne, and the aſſaults of the world and the devill. *Prayer for Church mil. Reaſon* 2. *of Confirm.*

Arme and make ſtrong thy feeble hoaſt,
with faith, and with the Holy Ghoſt. *Lords pray. by D. Coxe.*

Every good and heavenly gift, as faith, hope, charity, cometh onely, and ſolely of God. *Hom. of faſt Part.* 2.

God give us grace to follow Chriſts example in peace and charity, in patience and ſufferance. *Paſſ. Ser.* 1.

Thou haſt received Chriſts body to have within *Reſur. ſerm.*

thee the Father, the Sonne, and the Holy Ghoſt for to dwell with thee, to endow thee with grace to ſtrengthen thee againſt thine enemies.

In the ſame place. By the aſſiſtance of Gods holy Spirit we be repleniſhed with all righteouſneſſe, by his power we are able to ſubdue all our evill affections.

In the ſame place. God is preſent in his choſen all whole in Majeſtie together with all his power, wiſdome, and goodnes.

In the ſame place. From God as from a giver, come theſe graces and gifts, kindneſſe, meekneſſe, patience.

Hom. for Whitſunday. Part. 1. Some men will ſay, How ſhall I know, that the Holy Ghoſt is within me? As the tree is knowne by the fruit, ſo is alſo the Holy Ghoſt.

The fruits of the Holy Ghoſt are love, joy, peace, long ſuffering, gentleneſſe, goodneſſe, faithfulneſſe, meekneſſe, temperance.

Hom. of mans miſery. Part. 2. Of our ſelves we be crabbe-trees, that can bring forth no apples. We be of our ſelves of ſuch earth, as can but bring forth weeds, nettles, brambles, bryers, cockle and darnell. Our fruits be declared, *Gal.* 5. We have neither faith, charity, hope, patience, chaſtity, nor any thing elſe that good is, but of God, and therefore theſe vertues be called there the fruits of the Holy Ghoſt, and not the fruits of man.

Hom. of prayer. Part. 3. We ought firſt to crave things that properly belong to the ſalvation of the ſoule, as the gift of repentance, the gift of faith, the gift of charity and good works, patience, lowlineſſe, hope, joy, love, peace, which things God requireth of all thoſe that profeſſe themſelves his children.

Rogat. ſerm. Part. 1. This holy company (of Saints in heaven) confeſſeth conſtantly, that all the goods and graces, where-

with

with they were endued in ſoule, came of the goodnes of God onely. It is meet therefore to thinke, that all ſpirituall goodneſſe cometh from God above onely.

We muſt needs agree, that whatſoever good thing is in us of grace, nature or fortune, is of God onely, as the onely author and worker. *In the ſame place.*

Let us confeſſe that of our ſelves cometh all evill and damnation, and of God all goodneſſe and ſalvation. *Hom. of mans miſery. Part. 2.*

If we confeſſe that all grace of the ſoule is of God, and is his gift onely, it will teach us to thank God for them: it will abate our pride, when we perceive, that nothing comes of our ſelves, but ſinne and vice: it will keepe us from deſpiſing ſuch as have fewer gifts: it will make us to have recourſe to God for all grace. *Rogat. ſerm. Part. 2.*

CHAP. VI.

Of the receiving of grace.

IF by another ſpeciall grace of God, we doe receive the grace and favour, that God offers us in his holy word, then there is no queſtion, but God doth worke effectually, where he doth regenerate. Let us therefore heare, what the Church teacheth us in that behalfe.

ALmighty God give us the grace, that we may alwayes moſt thankfully receive that his ineſtimable benefit, to wit, of the death of Chriſt. *Coll. Sund. 2. after Eaſter.*

Almighty God which didſt give ſuch grace unto thy *Coll. S. Andrews day,*

thy holy Apoſtle S. *Andrew*, that he readily obeyed the calling of thy Sonne Jeſus Chriſt, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give over our ſelves obediently to follow thy holy commandements through the ſame Jeſus Chriſt our Lord.

Coll. S. Matthews day.

Grant us grace to follow thy ſonne Jeſus Chriſt.

Prayer for Church militant.

To all thy people give thy heavenly grace, and ſpecially to this congregation here preſent, that with meek heart and due reverence they may heare and receive thy holy word.

Prayer 3. in Confirm.

Let thy fatherly hand we beſeech thee, ever be over theſe children, let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtaine the everlaſting life.

Prayer laſt in ord. of Prieſts.

Send thy heavenly bleſſing ſo upon theſe thy miniſters, that thy word ſpoken by their mouthes may have ſuch ſucceſſe, that it may never be ſpoken in vaine. Grant alſo that we may have grace to heare and receive the ſame, as thy moſt holy word.

Serm. of Salvation.

By faith given us of God we imbrace the promiſe of Gods mercy, and of the remiſſion of our ſinnes.

Part. 3. Hom. for Whitſunday.

Let us humbly beſeech God ſo to worke in our hearts by the power of his holy Spirit, that we being regenerate and newly borne againe in all goodneſſe,

Part. 1.

righteouſneſſe, ſobriety, and truth, may in the end obtaine eternall life.

Part. 2.

God of his great mercy ſo work in all mens hearts by the mighty power of the Holy Ghoſt, that the Goſpell may be truely preached, truely received, and truely followed in all places.

By

By the worke of the Holy Ghoſt we receive this grace of God, whereunto we are reſtored. *Now. Cat. queſt. 149.*

CHAP. VII.

Of the internall effect of grace.

THE books attribute the internall effects of grace to God alſo. For howſoever that grace that is given us in regeneration have ſome power to produce ſpirituall thoughts; yet becauſe our ſpirituall life is not ſo compleat, as our naturall life, and is much hindred from good inclinations by the corruptions of our fleſh remaining, ſo that it cannot do that good it would without a freſh ſupply of Gods aſſiſting grace, therefore the help of God is ſtill implored, and the praiſe of the effect given to him. Now if in a man regenerate there be need of more grace to help that act, which he hath already, then certainly the firſt work of grace, whereby a dead man is made alive ſpiritually, muſt needs be the only effectuall work of Gods Spirit. For if he cannot thinke what he would, now he hath grace, at all times without further help, then certainly before he had grace, he could do nothing pleaſing to God. This head of the internall effects of grace is the largeſt of all the reſt. We will therefore divide it into two parts. Firſt, we will treat of the internall effect of Gods grace in generall in the regenerate. Secondly, of the particular effects of it.

For the Firſt.

The effect of grace in generall is ſet down in theſe places.

O God from whom all holy deſires, all good counſels and all juſt works do proceed. *Collect. 2. Even. Pray.*

That

Letany. That it may pleaſe thee to endue the Lords of the Counſell, and all the Nobilitie with grace.

Letany. That it may pleaſe thee to give to all thy people increaſe of grace, to heare meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

Coll. Sund. 5. after Eaſter. O God from whom all good things do proceed.

O God the Authour and giver of all good things.

Sund. 7. after Trin. Almightie and mercifull God, of whoſe onely gift it cometh, that thy faithfull people do unto thee true and laudable ſervice.

Sunday 13. after Trin. God our refuge and ſtrength, which art the authour of all godlineſſe.

Coll. Sund. 23. after Trin. O eternall God giver of all ſpirituall grace, the authour of everlaſting life.

Prayer 1. in Matrim. Thou in thy gifts art manifold,
whereby Chriſts Church doth ſtand:

Veni Creator. In faithfull hearts writing the law,
the finger of Gods hand.

Lords pray. by D. Coxe. Thine holy Ghoſt into us poure,
with all his gifts moſt plenteouſly.

Rogat. Ser. Part. 1. Whatſoever is good proceedeth from God as from the principall fountain, and the only authour. All good things come down to us from above from the Father of light.

The Title of the Sermon is,

That all good things cometh from God.

Part. 3. In Chriſt God the Father doth bleſſe us with all ſpirituall and heavenly gifts.

Now. Cat. queſt. 249. God is the giver of all good things.

The particular effects of grace are ſeene either in mortifying of vice, or exerciſing of vertue in the heart. I will begin

begin with those places that speake of mortifying of vice.

Almightie God mortifie and kill all vices in us. *Coll. Innoc. day.*

A Sacrament is an externall and visible sign, of an internall and spirituall grace given unto us. This grace in Baptisme is a dying unto sinne, and living unto righteousnesse. *Cat. in the Common Prayer book quæst. 85. 18*

Now let those drops most sweet
So moist my heart most dry,
That I with sinne replete
May live and sinne may dye,
That being mortifide
This sinne of mine in mee,
I may be sanctifide
By grace of thine in thee,
So that I never fall
Into such mortall sinne,
That my foes infernall
Rejoyce my death therein:
But vouchsafe me to keep
From those infernall foes,
And from that lake so deep,
Whereas no mercy growes. *Complaint of a sinner.*

Make us to follow the doctrin of *Iohn* the *Baptist*, that we may truly repent according to his preaching. *Coll. on S. Iohn Bapt. day.*

Give us thy heavenly grace, that we may truly and earnestly repent. *Prayer 1. added to Set. Fast. 1625.*

As thou gavest the Ninivites repentance through thy grace, so now visit the hearts of thy people in this land with thine heavenly grace and holy Spirit, that they may speedily and soundly return unto thee from all their wicked wayes, in true repentance and a living faith in Jesus Christ. *Prayer. 4. Thanksg. for ceasing plague, 1604.*

See the like in the Evening prayers set forth in the rainy weather, 1613. Homily of falling from God. Part. 2. Homily against wilfull rebellion. Part. 1. Collect. 1. in Thanksgiving. Novemb. 5. and the next prayer there:

Collect. on Circumcis. of Christ. Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will.

Coll. on Easter tuesday. Grant us so to put away the leaven of malice and wickednesse, that we may alwayes serve thee in pureneſſe of living and truth.

Coll. on S. Iames day. Grant that we forsaking all worldly and carnall affections, may be evermore ready to follow thy commandments.

Lords Pr. by D. Cox.

To withstand Satans invasion
Give power and strength to every age.
O holy Ghost visit our coast,
Defend us with thy shield:
Against all sinne and wickednesse,
Lord help us win the field.

Prayer to the holy Ghost before the Serm.

Coll. before Epis. Fast. 1625. Create and make new hearts within us O Lord.

Thanksgiving following. Coll. 1. Give unto us such effectuall grace, that every one of us beholding the plague of his own heart, we may abhorre our corruptions, and turn our selves away from our evill wayes.

Prayer. 2. There after the Gospel. Give us grace that we may not any more provoke thine indignation against us by our transgressions.

Prayer against rebel. in the Hom. Cain Com. Pray. book, quest. 24. Make soft and tender the stony hearts of all those that exalt themselves against thy truth.

Our soules are strengthened and refreshed with the body and bloud of Christ, as our bodies are with bread and wine.

By

By the ſtrength of the holy Ghoſt ſinfull fleſh is ſubdued and tamed, and corrupt deſires are brideled and reſtrained. *Now. Cat. queſt. 144.*

We pray that God will with the moving of his holy Spirit, ſo change and faſhion all the wils of us all to the will of his Majeſtie, that we may will or wiſh nothing, that his divine will miſliketh. *Queſt. 208.*

Thus much for the effects of grace in mortifying of vice, now follow thoſe that belong to the exeeuting vertue in the ſoul.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments. *Letany.*

By thy ſpeciall grace preventing us, thou doſt put into our hearts good deſires. *Collect. on Eaſter day.*

Almightie God which doſt make the minds of all faithfull men to be of one will, grant unto thy people, that they may love the thing, which thou commandeſt, and deſire that which thou doſt promiſe. *Sund. 4. after Eaſter.*

Grant us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good. *Coll. Sund. 5. after Eaſter.*

Lord to whom thou haſt given an hearty deſire to pray. *Sund. 3. after Trinity.*

O God poure into our hearts ſuch love toward thee, that we loving thee in all things may obtaine thy promiſes. *Sund. 6. after Trinity.*

That thy ſervants may obtaine their petitions, make them to aske ſuch things as ſhall pleaſe thee. *Sund. 10. after Trinity.*

Grant we beſeech thee, that we may ſo runne to thy heavenly promiſes, that we faile not finally to attain the ſame. *Sunday 13.*

That we may obtaine that which thou doſt promiſe, *Sunday 14.*

miſe, make us to love that which thou doſt command.

Sund. 18. Grant thy people grace with pure heart and minde to follow thee the onely God.

Coll. on S. Barthol. day. Grant we beſeech thee unto thy Church to love that he beleeved.

Coll. on Sim and Judes day. Grant us ſo to be joyned together in unity of Spirit by their doctrine, that we may be an holy Temple acceptable to thee.

Prayer at begin. of Commandements. Cleanſe our hearts that we may perfectly love thee and worthily magnify thy holy name.

Lord have mercy upon us, and incline our hearts to keepe this law.

Prayer after each command. Lord write all theſe thy lawes in our hearts we beſeech thee.

After the laſt commandement. Grant us therefore gracious Lord ſo to eate the fleſh of thy deare Sonne Jeſus Chriſt, and to drinke his bloud, that our ſinfull bodies may be made clean by his body, and our ſoules waſhed through his moſt precious bloud.

Prayer of the Prieſt in the name of the communicants. We moſt humbly beſech thee O heavenly Father ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip.

Prayer. 2. after receiving the communion. O Almighty Lord and everliving God, vouchſafe, we beſeech thee to direct, ſanctifie, and govern, both our hearts and bodies in the wayes of thy lawes, and in the works of thy Commandements.

Prayer. 2. in the ſhort ones after the communion. Grant we beſeech thee Almighty God, that, the words which we have heard this day with our outward eares, may through thy grace be ſo graffed inwardly in our hearts, that they may bring forth in us the fruit of good living.

Prayer. 3.

Sanctifie

Sanctify and wash these children with the Holy Ghost, that they being delivered from thy wrath may be received into the Arke of Christs Church, & being stedfast in faith, joyfull through hope, and rooted in charity, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life. *Prayer. 1. in Baptisme.*

I desire my Lord God our heavenly Father, who is the giver of all goodnes, to send his grace unto me, and to all people that we may worship him, serve him, and obey him, as we ought to doo. *Cat. in common prayer booke quest. 13.*

Daily increase in these thy servants, thy manifold gifts of grace, the spirit of wisdome and understanding, the spirit of counsaile, and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. *Prayer. 1. in confirm.*

Almighty and everliving God, which makest us both to will and to doe those things, that be good and acceptable unto thy Majesty. *Prayer. 3.*

The Lord so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come, you may have life everlasting. *The Blessing in mariage.*

Send thy blessing upon these thy servants, that they obeying thy will, and alwayes being in safety, under thy protection, may abide in thy love to their lives end. *Prayer. 2. in Matrim.*

Grant that this man may love his wife according to thy word, and also that this woman may be a follower of holy and godly Matrons. *Prayer. 4.*

Almighty God poure upon you the riches of his grace, sanctifie and blesse you, that ye may please him *Prayer. 5. in Matrim.*

him both in body and soule, and live together in holy love unto your lives end.

Prayer 2. in visita. of the sicke. Give this thy servant grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting.

Prayer 3. Renew in this thy servant (most loving Father) whatsoever hath been decayed by the fraud and malice of the Devill, or by his owne carnall will and frailenesse.

Sentence 4. in the buriall. Thou most worthy Judge eternall, suffer us not at our last houre for any paines of death to fall from thee.

Last prayer in buriall. We meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousnesse.

Veni Creator Spiritus.

O Holy Ghost
Visit our mindes and unto us,
thy heavenly grace inspire:
That in all truth, and godlinesse,
we may have true desire.

In the same hymne.

To us such plenty of thy grace,
good Lord grant we thee pray:
That thou mayst be our comforter,
at the last dreadfull day.

Lords pray. by D. Coxe.

Grant we pray not with lips alone,
But with the hearts deepe sigh and grone.

Prayer last in order Deacons. Make these Deacons to be modest, humble, and constant in their ministration, to have a ready will to observe all spirituall discipline, that they continuing ever stable and strong in thy Sonne Christ, may well use themselves in this office.

Prayer. 2. in Consecr. of Bishops. Almighty God our heavenly Father, who hath given you a good will to doe all these things, &c.

Governe

Governe us by thy holy Spirit to frame in us a newneſſe of life therein to laud and magnifie thy bleſſed name, for ever, and to live every one of us according to the ſeverall ſtate of life, whereunto thou Lord haſt ordained us in godly feare, and trembling before thee. *Prayers in the faſt. 1625. Coll. 1.*

Grant us grace, and true repentance, ſtedfaſt faith, and conſtant patience, that whither we live or die, we may alwayes continue thine, and ever praiſe thy holy name, and by thy great mercy be partakers of grace in this life, & eternall glory in the life to come. *Prayers in the faſt. 1625. Coll. 1.*

Grant us a due care and conſcience in our ſelves to uſe all good meanes of recovery: that neither we tempt thy Majeſty by preſumption in contemning of the contagion, or neglecting of the meanes of avoiding, removing and repreſſing the ſame: neither deſpaire of thy goodneſſe, or murmure againſt thy providence (if we be not ſo ſoone eaſed and delivered as we deſire) but that we may (ſubmitting our ſelves, in all things to thy good will and pleaſure) ſeeke thy mercifull favour for our releaſe and ſuccour, by true faith and repentance: uſe the meanes for eaſe, which thou giveſt us with care and diligence: helpe the afflicted and preſerve the whole with compaſſionate pitty and charity: and finally depend upon thy providence, and waite for thy gracious deliverance with conſtant hope and patience. *Prayer. 6. added to the Letany.*

Send us light in our underſtanding, readineſſe and obedience in our will. *Prayers in the faſt.*

We can doe nothing pleaſing to God without Gods grace through Chriſt preventing us, that we may have a good will, and working with us, when we have a good will. *1626. Prayer 1. added to Letany. Art. 10.*

In

Rogers on that Art. Prop. 3. In the man that is born again the understanding is inlightned, and the minde wholly changed, and the body is made able to produce good works.

Prop. 7. on Art. 17. They that are predestinated are both justified by faith, and sanctified by the Spirit, and shall be glorified in the life to come.

Prayer for March 27. 1. Pr. added to Letany. Grant that the King may through thy grace in all honour, vertue, and godlinesse, continue his glorious reigne over us many yeers.

Last prayer save one. Blesse the Kings royall allyance with the dew of thy heavenly Spirit, that they ever trusting in thy goodnesse, and protected by thy power, may after death obtain eternall glory.

Hom. of exhort. to read Script. Part. 1. The Scriptures have power to turn through Gods promise, and be effectuall through Gods assistance.

In the same place. In reading Gods word he profits most, that is most turned into it, that is most inspired with the holy Ghost.

Part. 2. Read not the Scriptures without daily praying to God, that he would direct your reading to good effect.

In the same place. Let us pray to God, that we may speak, think, beleeve, live, and depart hence according to the wholsome doctrin of the Scriptures.

Ser. of Salu. Part. 1. True faith is not ours, but by Gods working in us.

In the same place. A true and lively faith is the gift of God.

Serm. of Truth. Part. 1. God gave the Fathers then grace to be his children, as he doth us now.

Sermon against adultery. We are sanctified and made holy by the blood of Christ through the holy Ghost.

In the same place. God grant that these words against adultery may not be spoken in vain.

God

God by his holy word indueth his people assembled in his Church, with the effectuous presence of his heavenly grace. *Hom. of right use of Church.*

God doth indue his people assembled in his Church, with the effectuall presence of his grace by his word and promises to the attainment of worldly commodities, and all heavenly gifts, and life everlasting. *Hom. against perill of idol. Part. 1.*

God vouchsafe to purifie our minds through faith in Christ, & to instill the heavenly drops of his grace into our hard-stony hearts to supple the same, that we be not contemners and deriders of his word, but that with all humblenesse of minde and Christian reverence, we may indeavour our selves to heare and to read his sacred Scriptures, and inwardly, so to digest them, as shall be to the comfort of our soules, and sanctification of his holy Name. *Hom. of informe, of such as take offence at some places of Script. Part. 2.*

Man is first made good by the Spirit and grace of God, that effectually worketh in him, and afterwards bringeth forth good fruits. *Hom. of Almsdeeds. Part. 2.*

The grace of God worketh all in all. *Hom. of Almsdeeds. Part. 2.*

Whatsoever can be named good and profitable for body or soule, comes only of Gods mercy and meere favour, and not of our selves. *In the same place.*

God attributes that unto us, and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. *In the same place.*

God grant that we may alwayes shew our selves thankfull for Christs death, abhorring all kinde of wickednesse, and applying our minds wholly to the service of God, and the diligent keeping of his commandments. *Passion. Sermon. 2.*

Hom. for Whitsunday. Part. 1. It is Gods Spirit which ingendreth a burning zeale towards Gods word.

In the same place. *Nicodemus* knew not the power of the holy Ghoſt in this behalfe, that it is he which inwardly worketh the Regeneration, and new birth of mankinde.

In the same place. It is the holy Ghoſt and no other thing that doth quicken the minds of men, ſtirring up good and godly motions in their hearts, which otherwiſe of their own crooked and perverſe nature they ſhould never have.

In the same place. The fruits of faith, charitable and godly motions, if man have any at all in him, they proceed onely of the holy Ghoſt, who is the only worker of our ſanctification, and maketh us new men in Chriſt Jeſus.

Part. 2. The Spirit of Jeſus is a good Spirit, an holy Spirit, a lowly Spirit, a mercifull Spirit. If any man live uprightly, he hath the holy Ghoſt within him.

Serm. for Rogat. week. Part. 1. If the Saints in heaven were asked, who ſhould be thanked for their regeneration, juſtification, and ſalvation, they would anſwer with *David*. Not to us Lord, but to thy Name give all the thanks.

In the same place. If they be asked, whence came all their glorious works, they would ſay with *Eſay*, O Lord it is thou of thy goodneſſe, that haſt wrought all our works in us, not we our ſelves.

In the same place. They be juſtitiaries and hypocrites, which rob Almightie God of this honour, and aſcribe it to themſelves.

Serm. for Rogat. week Part. 2. Let us confeſſe, that all ſpirituall graces behoveable for our ſoule come from God, without whoſe goodneſſe no man is called to faith or ſtayed therein.

In the same place. God grant us all grace ſo to heare his word that we may fulfill it.

God

God give us grace to know those things, and to feele them in our hearts. This knowledge and feeling is not in our selfe: by our selfe it is not possible to come by it. Let us therefore meekly call upon the Holy Ghost, that he would assist us and inspire us with his presence, that in him we may be able to heare our salvation. For without his lively and secret inspiration we cannot so much as name Christ. Much lesse should we be able to beleeve. *Part.* 3.

In Gods Spirit shall we be meet vessels to receive the grace of Almighty God: for it is he that purgeth and purifieth the minde by his secret working. He sitteth in the tongue of man to stirre him to speake his honour. He onely ministreth spirituall strength to the powers of our soule and body. It is Gods Spirit, that maketh us to hold the way, which God hath prepared for us, and to pray boldly to God. If any gift we have, whereby we may worke to the glory of God, and profit of our neighbour, all is wrought by this Spirit. *In the same place.*

The holy Spirit will confirme us in all things. *In the same place.*

Married persons must crave continually of God, the helpe of his holy Spirit so to rule their hearts, and to knit their minds together, that they be not dissevered by any division of discord. *Hom. of Matrim.*

It is God that worketh in us both the will, and the deed. *Phil.* 2. For this cause although *Ieremy* had said before, If thou returne O *Israel*, returne unto me, saith the Lord, yet afterwards he saith, Turne thou me O Lord, & I shall be turned, for thou art the Lord my God. *Ier.* 6. And therefore that holy writer and ancient Father *Ambrose* doth plainely affirme, that *Serm. of Repen. Part.* 1.

the turning of the heart to God is of God. *Ambroſ. de vocat. gent. lib. 8. cap. 9.* As the Lord himſelfe doth teſtifie by his Prophet, ſaying, And I will give thee an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God, for they ſhall returne unto me with their whole heart.

In the ſame place. God vouchſafe by his holy Spirit to worke a true and unfained repentance in us.

Hom. againſt wilfull rebell. If we repent, God will either take away evill Princes, or of evill make them good.

Part. 1. Next pray. after Coll. Neve. 5. Make us now and alwayes truly thankfull in heart, word, and deed, for all thy gracious mercies, and this our ſpeciall deliverance.

Now. Cat. queſt. 43. We muſt on the Sabbath reſt from our own works, and yeeld our ſelves wholly to Gods governance, that he may doe his workes in us.

queſt. 128. From Chriſts reſurrection cometh unto us an endeavour, vertue, and ſtrength to live well and holily.

queſt. 129. Chriſt indueth us with ſtrength by the vertue and power of his reſurrection to riſe from the deadly workes of ſinne, and live to righteouſneſſe.

queſt. 142. The Spirit of God is called holy, for that by him the elect of God and the members of Chriſt are made holy: for which cauſe the ſcriptures have called him the ſpirit of ſanctification.

queſt. 164. It is onely God which ſtrengthneth man and by whoſe grace the ſinner conceiveth this hope, minde, and will.

queſt. 173. Chriſt with the inſpiration and vertue of the Holy Ghoſt doth regenerate and newly forme us to the endeavour of innocency and holineſſe, which we call newneſſe of life.

Faith

Faith is the gift of God, and a ſingular and excellent gift. *queſt.* 180.

The Holy Ghoſt hath wrought faith in my heart by the preaching of the Goſpel. *queſt.* 249.

CHAP. VIII.

Of the purification of the heart.

MOrall perſwaſion goes before any intent in man to purifie his owne heart. If then this latter act of purifying the heart, which muſt neceſsarily follow the intention of purging be attributed to God, then muſt he needs doe more in the converſion of a ſinner then morally to perſwade him to purge his owne heart. Now that this act is aſcribed to God, the bookes can witneſſe.

O God make cleane our hearts within us. *Short prayers after the Creed. Letany.*

From all blindneſſe of heart, from pride, vaine-glory, and hypocriſy, from envy hatred and malice, Good Lord deliver us.

Grant us the true circumciſion of the Spirit, that our hearts being mortified from all worldly and carnall luſts, &c. *Coll. on circumciſion of Chriſt.*

Create and make in us new and contrite hearts. *Coll. 1. day of Lent.*

Have mercy upon all Jews, Turkes, Infidels, and Hereticks, and take from them all ignorance, hardneſſe of heart, and contempt of thy word. *Coll. 3. on good Friday.*

Grant us ſo to put away the leaven of malice and wickedneſſe, that we may, &c. *Coll. on Tueſday in Eaſter.*

Collect. on the Purif. of the virgin S. Mary. Grant that we may be presented to thee with pure and cleane mindes.

Coll. on S. Matthews day. Grant us grace to forsake all covetous desires, and inordinate love of riches.

Coll. on S. Lukes day. May it please thee by the wholesome medicines of *Lukes* doctrine, to heale all the diseases of our soules.

Hom. of Inform. of them which take offence &c. God therefore for his mercies sake vouchsafe to purifie our mindes through faith in his Sonne Jesus Christ, and to instill the heavenly drops of his grace into our hard stony hearts to supple the same, that we be not contemners and deriders of his infallible word.

Part. 2. end. Serm. for Rogat. week Part. 3. In Gods Spirit shall we be meet vessels to receive the grace of Almighty God. For it is he that purgeth and purifieth the minde by his secret working.

CHAP. IX.

Of the externall effect of grace.

IF the externall effects of grace come not altogether from the spirituall power put into us at the first, nor from the perswasions of the Ministers, but God is said to worke in us the deed as well as the will to doe well, and we taught to pray to God for such effectuall grace, as may produce good effects outwardly, then it follows that the grace it self cannot be wrought in us onely by morall perswasion, but must be wrought in us by divine operation. Now whither the outward effects of grace be wrought by Gods assisting spirit or no, let the authentick records of our Church speak.

O Lord open thou our lips, and our mouth shall shew forth thy praise. *Short prayers after the Lords Pr.*

That all Bishops, Pastours, and Ministers of the Church, may both by their preaching and living, set forth and shew true knowledge and understanding. *Letany.*

That it may please thee to give the Magistrates grace to execute Justice, and to maintain truth. *Letany.*

That it may please thee to give us an heart diligently to live after thy commandements. *Letany.*

That it may please thee to give to all thy people increase of grace to heare meekly thy word, and to bring forth the fruits of the Spirit. *Letany.*

That it may please thee to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word. *Letany.*

Grant that we evermore serve thee in holinesse and pureness of living. *Prayer in the Letany before the prayer for the King.*

So repleniſh the King with the grace of thy holy Spirit, that he may alway walk in thy way.

That Bishops and Curats, and all Congregations committed to their charge may truly please thee, poure upon them the continuall dew of thy blessing. *Prayer for the King. Prayer for the Bishops.*

Grant that thy people which call upon thee, may have grace and power faithfully to fulfill what they know, they ought to do. *Coll. on 1. Sund. after Epiph.*

Lord we beseech thee to keep thy Church continually in the true Religion. *Coll. on 3. Sund. after Epiph.*

Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions. *Coll. on 1. Sunday in Lent.*

Mercifully grant that we both follow the example of Christs patience. *Coll. on Sun. before East.*

Receive

2. *Coll. on good Friday* Receive our prayers, that every member of thy holy Congregation in his vocation, and miniſtry may truly and godly ſerve thee.

Collect. on Eaſter day. As by thy ſpeciall grace preventing us, thou didſt put in our minde good deſires, So we beſeech that by thy continuall help we may bring the ſame to good effect.

Coll. on 2. Sund. after Eaſter. Grant that we may daily endeavour our ſelves, to follow the bleſſed ſteps of Chriſts moſt holy life.

Coll. on 3. Sund. after Eaſter. Grant unto all them that be admitted into the fellowſhip of Chriſts religion, that they may follow all ſuch things as be agreeable to their profeſſion.

Coll. on 1. Sunday after Trinity. Becauſe the weaknes of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may pleaſe thee both in will and deed.

Coll. on 9. Sund. after Trinity. Grant us Lord we beſeech thee, the Spirit to think and do alwayes ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will.

Coll. on 13. Sund. after Trinitie. Almightie and mercifull God of whoſe onely gift it cometh, that thy faithfull people do unto thee true and laudable ſervice.

Coll. on 15. Sund. after Trinity. Becauſe the frailtie of man without thee cannot but fall, lead us to all things profitable to our ſalvation.

Coll. on 17. Sund. after Trinity. Lord we pray thee that thy grace may alwayes prevent, and follow us, and make us continually to be given to all goods works.

Coll. on 22. Sund. after Trinity. Lord we beſeech thee to keep the Church in continuall godlineſſe, that it may be devoutly given to ſerve thee in good works.

Grant

Grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy commandements. *Coll. on S. Andr. day.*

Grant that we may follow thy holy doctrin that Saint *Paul* taught. *Coll. on Converſ. of S. Paul.*

Let us not be deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory. *Coll. on S. Barn.*

Make us ſo follow the doctrine, and holy life of Saint *Iohn Baptiſt*, that we may truly repent, and conſtantly ſpeak the truth, boldly rebuke vice and patiently ſuffer for the truths ſake. *Coll. on S. Iohn Bapt.*

Make we beſeech thee all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame. *Coll. on S. Peter.*

Grant that we forſaking all worldly and carnall affections, may be evermore ready to follow thy commandements. *Coll. on S. Iames.*

Grant us grace to follow thy holy Saints in all vertuous and godly living. *Collect. on All Saints.*

Lord have mercy upon us and incline our hearts to keep this law. *Prayer after every command.*

Let us beſeech God that we may flee from all idolatry. *Ser. againſt perill of idol. 2. Part.*

God for his great mercy ſake ſo work in our hearts by his holy Spirit, that we may alwayes make our humble prayers unto him as we ought to do. *Serm concerning Pr.*

Let us call upon the father of mercy, that we may be aſſiſted with the preſence of his holy Spirit, and demeane our ſelves in ſpeaking and hearing to the ſalvation of our ſouls. *1. Part. 1. Part. of Serm. for Rog. Week.*

If we ſhould aske the Saints in heaven, whence came *In the ſame place.*

came their glorious works which they wrought in their lives, *Esay* saith, O Lord it is thou of thy goodneſſe, that haſt wrought all works in us.

Prayers for the Faſt. 1625. 2. Prayer added in the Letany.

Grant that this thy rod, may by thy heavenly grace ſpeedily work in us the fruit and effect of true repentance, unfainedly turning and converting unto thee, and perfect amendment of our whole lives.

Thanksgiving. 1625. Collect. 1.

Give us ſuch effectuall grace, that we looking every one of us into the plague of his own heart, may abhorre our own corruptions, and turn from our evill wayes.

In the ſame book. 3. Prayer after the Goſpel.

We moſt humbly beſeech thee to poure thy heavenly grace into our hearts, that we may learn to turn unto thee from our wicked wayes.

CHAP. X.

Of Gods governing us.

SEeing after we are regenerated and have ſpirituall life wrought in us, we ſtill need Gods help to govern us, it muſt needs follow that being ſpiritually dead by nature, we could not be made alive by a morall ſwaſion, but by a powerfull work of God. That we ſtill need Gods governing grace, appeares by authoriſed books.

Morning Prayer. Coll. 3.

GRant that our doings may be ordered by thy governance, to do alwayes that is righteous in thy ſight.

Coll. on 5. Sunday in Lent.

We beſeech thee, that by thy great goodneſſe thy people may be governed and preſerved evermore both in body and ſoul.

Lord

Lord from whom all good things do come, grant us thy humble servants; that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may performe the same. *Coll. on 5. Sund. after Easter.*

Lord make us to have a perpetuall feare and love of thy holy name, for thou never faileſt to help and govern them, whom thou doſt bring up in thy ſted-faſt love. *Coll. on 2. Sund. after Trinity.*

Grant that the courſe of this world may be ſo ordered by thy governance, that thy congregation may joyfully ſerve thee in all godly quietneſſe. *Coll. on 5. Sund. after Trinity.*

O Almightie Lord everliving God vouchſafe, we beſeech thee to direct, ſanctifie and govern both our hearts and bodies in the wayes of thy laws, and in the works of thy commandements. *Short Pray. after Com. Prayer 2.*

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever *Prayer in Confirm.*

Married perſons muſt crave the help of Gods Spirit ſo to rule their hearts, that their minds be not deſevered. *Hom. of Matrim.*

Uſe oft prayer to God, that he would be preſent by you, that he would continue concord and charitie betwixt you. *In the ſame Hom.*

We pray that God by his holy Spirit would illuminate and govern the hearts of all ſuch, as be of his Church, wherein he reigneth ſpecially, as in his kingdome. *Now. Cat. queſt. 206.*

As thou haſt by Gods guiding, firſt conceived this minde and will, ſo ſhalt thou by his grace attain to a happy end of this thy godly ſtudy and indeavour. *queſt. 251.*

CHAP. XI.

Of Gods preſerving us in godlineſſe, and from ſinne.

AS the power of God manifeſts it ſelfe at firſt in regenerating us, ſo may it evidently be diſcerned afterwards in reſiſting Satans temptations and keeping us in the wayes of piety. If an effectuall worke of God be ſometimes needfull to keepe us from groſſe idolatry in heavy temptations, then is it much more needfull to keepe us from evill thoughts, and in pious meditations with delight. Our fleſh is quickly weary of good wayes and eaſily inclining to evill after we are regenerate. If now beſides the ſtrength of that working grace, which God put into us at firſt there be need of an effectuall helpe of grace ſtill: then was there at firſt, when we were able to doe nothing, need not of a ſtocke, that we might uſe well or ill, but of an effectuall work of grace, to worke faith and repentance in us. Now what need we have of Gods preſerving helpe let the bookes ſpeake.

Te Deum. VOuchſafe, O Lord, to keepe us this day without ſinne.

Letany. From all evill and miſchiefe, from ſinne, from the crafts and aſſaults of the devill, from thy wrath and from everlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vaine-glory, and hypocriſie, from envy, hatred, and malice, and all uncharitableneſſe. Good

Good Lord deliver us.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh, and the devill.

Good Lord deliver us.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee in righteouſneſſe and holineſſe of life thy ſervant, *Charles* our moſt gracious King and Governour. *Letany.*

Lord make us to have a perpetuall feare and love of thy holy name. *Coll. Sund. 2. after Trin.*

Nouriſh us with all goodneſſe, and of thy great mercy keepe us in the ſame. *Sund. 7.*

Lord we beſeech thee grant thy people grace to avoid the infections of the devill. *Sund. 18.*

Lord we beſeech thee to keepe thy houſhold the Church in continuall godlineſſe. *Sund. 22.*

Almighty God confirme and ſtrengthen you in all goodneſſe. *Abſolv. at the Communion.*

I pray unto God, that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keepe us from all ſinne and wickedneſſe. *Cat in book of Com. Pr. queſt. 13.*

Preſerve and continue this ſicke member in the unity of thy Church. *Pr. 3. in viſ. of the ſicke.*

Strength and ſtabliſh all our weakneſſe
ſo feeble and ſo fraile, *Veni Creator.*
That neither fleſh the world nor devill
againſt us doe prevaile.
And grant, O Lord, that thou being
our leader and our guide: *In the ſame hymne.*
We may eſchew the ſnares of ſinne,
and from thee never ſlide.

Humble ſuit of ſin.

Onely thy grace muſt be my ſtay
leaſt that I fall downe flat,
And being downe, then of my ſelfe
cannot recover that.

Prayer to the Holy Ghoſt before Serm.

Lord keepe our King and his councell,
and give them will and might
To perſevere in thy Goſpel,
which can put ſinne to flight.

Hom. of faith. Part. 3.

It is God that muſt be our defence and protection againſt all temptation of wickedneſſe and ſinne.

Hom. of Inform. of them which take offence &c. Part. 1.

Noah and *Lot* godly men, which otherwiſe felt inwardly Gods holy Spirit inflaming them in their hearts with the feare and love of God, could not by their owne ſtrength keepe themſelves from committing horrible ſinnes.

In the ſame place.

We muſt therefore acknowledge our owne infirmity and weakneſſe, and pray more earneſtly to God inceſſantly for his grace to ſtrengthen us and to defend us from all evill.

Serm. for Rogat. week Part. 3.

It is of the goodneſſe of God, that we faint not in our hope unto him. It is verily Gods worke in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his mercifull hand to raiſe us up. If any will we have to riſe, it is he that preventeth our will, and diſpoſeth us thereto.

Hom. of Matrim.

Pray God to defend and maintaine you in marriage, that ye be not overcome with any temptations.

Now. Cat. queſt. 206.

We pray that God would ſtrengthen the members of his Church with his aide and power, as his ſouldiers, that they may earneſtly fight againſt and ſubdue the devill, the world, and the luſts of the fleſh.

We

We pray God not to ſuffer us to be overcome with any wicked temptation, but that he will deliver us, and ſave us from all evill. *quæſt. 224.*

Direct our ſteps in thy word, and ſo ſhall our feet be kept from falling, and no wickedneſſe ſhall have dominion over us. *Pſal. for Even.*

Deliver us from the power of wicked ſpirits, and from all ſinne, the workes of darkneſſe, and from all other perils bodily and ghoſtly. *Even. prayer there.*

CHAP. XII.

Of the progreſſe of the Regenerate.

THe ſervants of God that are regenerate though they be able to doe ſpirituall actions by vertue of that grace they have received, yet ſo unperfectly, that they cannot make any great progreſſe in godlineſſe without further helpe of Gods grace, they acknowledge that they have of Gods aſſiſtance to bring into action their good cogitations, ſo violently are they oppoſed by the remainders of fleſhly corruption. Now if the regenerate have need of Gods grace to make a progreſſe, how much more have they need of his effectuall grace, that have no power to regenerate themſelves, as we ſay, or at leaſt not ſo much as the regenerate have to proceed, as our adverſaries muſt ſay, unleſſe they will put no difference betwixt ſpirituall death and ſpirituall life. Let us now heare the teſtimony of the bookes in this particular.

Grant

Collect. on Christmas day. Grant that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy Spirit.

Sund. 7. after Trinity. Nourish us with all goodnesse.

Sunday 14. after Trin. Almightie and everlasting God, give unto us the encrease of faith, hope, and charitie.

Prayer 3. in Baptisme. Encrease this knowledge, and confirme this faith in us evermore.

Prayer in priv. Bapt. Give thy holy Spirit to this infant, that he being born again, and being made heire of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promise.

Prayer 1. in Confirm. Daily increase in these thy servants, thy manifold gifts of grace, the spirit of ghostly strength, and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare.

Prayer 2. there. Defend O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come unto thy everlasting kingdome.

Prayer to holy Ghost before Ser. O Lord increase our faith in us,
and love so to abound, &c.

Prayer 3. in order of Priests, We humbly beseech thee, by the same thy Sonne to grant unto all us which either here, or else where call upon thy name, that we may shew our selves thankfull to thee for these and all other thy benefits, and that we may daily encrease and go forwards in the knowledge and faith of thee and thy Sonne by thy holy Spirit.

Prayer. 2. in Consecr. of Bishops. Almightie God accomplish in you the good work, which he hath begun, that ye may be found perfect, and irreprehensible at the latter day.

Regard

Regard not the horrour of our ſinnes, but our unfained repentance. Perfect that worke which thou haſt begun in us. *Prayer in faſt. 1625. Coll. 1.*

Give unto us every day more earneſt and unfeigned repentance: plant in our hearts by the grace of thy holy Spirit a ſetled feare of thy name, and full reſolution to lead the reſt of our life in the carefull obedience of thy holy will in our callings, and faithfull hope of a better life to come. *Prayer 6. added to Letany there.*

Lord we beleeve, but do thou encreaſe our faith, our devotion, our repentance, and all Chriſtian vertues. *Prayer for ſeaſon. weather there.*

Thou didſt moſt graciouſly accept our undeſerved repentance before thee: we beſeech thee to give us the grace of greater humiliation, and to ſhew as yet further mercy. *Prayer againſt peſtil. in the faſt. 1626.*

Neither doth the holy Ghoſt think it ſufficient, inwardly to work the ſpirituall and new birth of man, unleſſe he do alſo dwell, and abide in him. *Hom. for Whitſunday Part. 1.*

Whether the Prince be good or evill, let us pray for him, for his continuance and increaſe in goodneſſe, if he be good; and for his amendment, if he be evill. *Hom. againſt willfull rebel. Part. 1.*

Increaſe in us more and more a lively faith, and fruitfull love in all obedience. *Thanksgiv. Nov. 5. Pr. after 1. Coll.*

CHAP. XIII.

Of the prayers of holy men.

Such as are indued with true grace already, yet pray to God ſtill for grace. By which grace they do not entend a power to do well if they pleaſe, for this they have already, yea, they had it before they did actually beleeve, and by vertue of this power did beleeve as our adverſaries ſay. The grace then that Gods ſervants pray for, that they may obey God, is an actuall inclination of their will already regenerate, to the effecting of thoſe good deſires, that are in their ſouls. Neither muſt we ſuppoſe that their prayers aime only at an indefinit power of doing well, but at a certaine event of ſpirituall power given them by God, as appeares by thoſe frequent expreſſions of the end of their deſires in ſuch phraſes, as theſe, That we loving that thou requireſt may obtain that thou promiſeſt. That we may continue thy ſervants, and attain thy promiſes. That they may ſo pleaſe thee in this world, that in the world to come they may have life everlaſting. *And many ſuch like. Their prayers do ſeek more for the furtherance of the will, then for the illumination of the underſtanding. And of ſuch a will, as is made good already. They muſt needs then aime at a greater power of the will to good, and a more effectuall direction of good thoughts to good actions, becauſe they ſeek for a certain effect, which they aske in faith, and God gives in mercy. If they then yet pray for effectual grace, then could they not be converted at the firſt without it. What they pray for, let us now obſerve.*

How-

HOwbeit ye cannot have a minde and a will thereto of your selves, for that power and ability is given of God alone. Therfore ye see, how ye ought and have need earnestly to pray for his holy Spirit. *Order of Priests Exhort.*

Let us earnestly call for grace, that all vaine swearing and perjury set apart, we may onely use such oathes as be lawfull and godly, and that we may truely without all fraud keepe the same according to Gods will and pleasure. *Hom. of Swearing. Part. 2.*

Let us pray that Kings may ever in all things have God before their eyes, that they may have zeale to Gods glory, that they may rightly use their sword and authority, that they may most faithfully follow the Kings in the Bible. *Serm. of obedience.*

Let us pray for our selves that we may live godly in holy and Christian conversation. *In the same Hom.*

Let us beseech God that we being warned by his holy word, forbiding all idolatry may flee from all idolatry. *Hom. against perill of idolatry. Part. 2.*

It is needfull daily to pray for the ministers, that they may effectually preach the Gospell to the people, and bring forth the true fruits thereof to the example of all other. *Hom. of Prayer. Part. 3.*

The confessing that all grace of the soule is Gods gift onely, will make us to have recourse to God for all grace, as the wiseman did for chastity, *Wisd.* 10. saying, After I knew that otherwise I could not be chast, except God granted it, I made haste to the Lord, and earnestly besought him from the bottome of my heart to have it. *Hom. for Rogat. week Part. 2.*

Now if the aide of prayer be taken away, by what meanes can marryed persons sustaine themselves in *Hom. of Matrim.*

any comfort? For they cannot otherwise either resist the devill, or yet have their hearts staid in stable comfort in all perils and necessities, but by prayer.

In the same Hom. If thy wife be wicked, chafe not in anger, but pray unto Almighty God for her.

In the same Hom. By prayer we may obtaine Gods helpe, his grace, and defence, and protection to continue without discord in marriage to a better life to come. Which grant us he that dyed for us all.

Serm. of Repent. Part. 1. These things being considered let us earnestly pray unto the living God our heavenly Father, that he will vouchsafe by his holy Spirit to worke a true and unfained repentance in us.

Now. Cat. quest. 203. We pray that Gods name may be called upon with pure mind by men of all ages, &c.

quest. 209. We pray that whatsoever betides us, we may receive it with contented and glad some hearts, and that we may in all things be serviceable and obedient to God, and that we rebell not, nor repine not against Gods will.

quest. 249. I being of my selfe most weake and unable thereunto, must continually and earnestly sue by hearty prayer to God the giver of all good things for increase of faith, and grace to please God.

CHAP. XIII.

Of Gods grants.

WHat God grants unto his people, that he doth not permit them to doe, or give leave that they doe it themselves by strength of nature, or some former grace received without any further help of God, for God doth

not hinder us from doing any good, but give us free leave in his word: So that there needs no new grant of leave to do well, or to use well the strength we have received. But Gods granting is giving some new spirituall strength or grace to use well the grace we have received. If such grace be yet effectually granted to good men, then could they not at first be made good without Gods effectuall operation. We shall be briefe in this last point, because all the prayers we have cited before are but expressions of Gods peoples desires, and of Gods satisfaction, which he gives unto the same.

GRant O moſt mercifull Father, that we may hereafter live a godly righteous and ſober life, to the glory of thy holy name. Amen. *Confeſſion.*

Grant this day that we fall into no ſin, neither run into any kinde of danger. *Coll. 3. Morning Pray.*

Bleſſed Lord God which haſt cauſed all holy Scriptures to be written for our learning. Grant us that we may in ſuch wiſe heare them, read, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word we may imbrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Coll. Sund. in Advent.*

Lord we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to doe, and alſo have grace and power faithfully to fulfill the ſame through Jeſus Chriſt our Lord. *Coll. Sund. after Epiph*

Receive our ſupplications and prayers, which we offer before thee, for all eſtates of men in thy holy congregation, that every member of the ſame in his *Coll. on good Frid.*

vocation and ministery may truely and godly serve thee through our Lord Jesus Christ.

Sund. 3. after Easter Grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreable to the same.

Coll. on Ascens. day. Grant we beseech thee Almighty God, that like as we doe beleeve thy onely begotten Sonne our Lord to have ascended into the heavens: so we may also in heart and mind thither ascend and with him continually dwell.

Coll. on Whitsunday. Grant us by thy Spirit to have a right judgement in all things, and evermore to rejoyce in his holy Comfort.

Coll. on convers. of S. Paul. Grant we beseech thee that we which have *S. Pauls* wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

Coll. on Purif. of virg. Mary. Grant that we may with pure and cleane minds be presented unto thee by Jesus Christ our Lord.

Gen. confess. before receiving the Comm. Grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glory of thy name through Jesus Christ our Lord. Amen.

The Conclusion.

THus have I shewed out of the authentick records of our Church, what is the judgement thereof about the power of mans will, and Gods effectuall work upon the same in mans regeneration. True it is, many of these places speak of men already regenerate. Which is so farre from weakning the argument, that it makes it the stronger. For if that man

that

that in the judgement of the Church is alive in grace be so imperfect, that he have often need of new and effectuall grace, and help of God to go forward, how much need had he then of an effectuall work of Gods grace in regenerating him, who by the judgement of the same Church was dead in sinnes and trespasses before, yea as dead to grace (for so are the words of the Homilies) as they are to the world, that want soules. It may be thought superfluous to collect so many testimonies, divers whereof differ but in words and agree in sence. This have I done because of the weight of the cause, and the rather because the publique doctrin of the Church is by some said to be on the other side. It may be some few testimonies might have been slighted, but such varietie, out of so many severall records, must needs shew to every indifferent person the constant doctrin of the Church which way it runs. It may also stop the mouthes of such as pretend a few seeming and misconceived places to the contrary. I might have made a world of Sylogismes, if I would have proceeded scholastically. But I had rather lay down the naked doctrin of the Church for learned and unlearned to peruse, reduced to divers heads all tending to one end, and that for the ease and better understanding of the reader. If it be said, that I have sometimes set down the same words in severall places, the answer is at hand. I did it for sundry reasons. One while the place was fruitfull, and out of divers words did afford divers reasons belonging to severall heads. Another while the place could not well be understood without coherence, so that I was compelled to set down the words precedent, though I had made use of them elsewhere. Lastly, sometimes the words were doubtfull to which head they did belong, or rather seemed to me to belong to both, and so have I placed them accordingly.

cordingly. If any yet object further, that the places may admit of another interpretation, and may at leaſt ſome of them ſo be underſtood, as they may make for the adverſe part. I anſwere there are many of them plaine enough, that cannot eaſily be miſconſtrued. Other places muſt be interpreted by them that are plaine. The Scripture it ſelfe the voyce of our Father is wreſted daily to a contrary ſence, and no marvaile if the voyce of our Mother the Church may be ſo abuſed alſo. Let the Reader by that reaſon and grace, that God hath given him, endeavour to underſtand which is the right ſenſe of the words. I have added nothing of mine owne, ſave the ſtate of the queſtion at firſt, and the relation that every argument or head hath to the queſtion in the beginning of every Chapter. Leſſe I could not adde without injury to the cauſe. More I would not, leaſt I ſhould be tedious to the Reader, or lie more open to the exceptions of ſuch as are otherwiſe minded, who cannot now except againſt my words without wounding the Church, whoſe words I have faithfully reported.

Thus I commend the cauſe to God whoſe it is, and to the Church of God whom it concernes, beſeeching God ſo to worke in every member of it by his effectuall grace, that we may conſent in judgement, and agree in affection on earth, till we come to perfection in heaven.

FINIS.